¶ The fyrst chapitre is the lyf of saint ierom as it is take of legenda aurea

¶ The seconde is of his lyf also as saint austyn wryteth in hys pystill

¶ The thyrd is how saint Jerome apperid to saint Austin in grete ioye and swetnesse the same owre of hys deth

¶ The fourth is how two other men hadd a merueillous vision of saint Jerome that same owre that he dyed

¶ The v is how saint iohan baptiste and saint ierome arayed bothe alyche apperyd to saint austyn

¶ The vi is how by merites of saint Jerome three men wer areised from deth to lyf in destruciō of an heresy

¶ The vii is of a merueillous and aferefull deth of an holy man clepid Eusebi and saint ierome apperid to hym & cōforted hym in the owre of his deth

¶ The viii is how the sayd iii men that wer areysed told of the peynes of hell and of purgatory/

¶ The ix is of the dying of the same iii men and how saint ierome helpe them in their dying

¶ The x is how the soulis of the same iii men after theyr deth stode afore the dome and how saynte Jerome ladde them to see the ioyes of heuen the peyne of purgatory and of helle & sith bade them goo agayn to theyr bodyes

¶ The xi is of two miracles of saynt eusebi that were doo or hys body were burned

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¶ The xii is how an heretik called sabynian was meruellously hedyd and a bysshop called syluan de liuered from dethe by thelpe of saynt ierome

¶ The xiii is how the fend apperid in lykenesse of the same archybysshop syluan and sclaundred hym merueyllously and how saynt ierome helpe hym

¶ The xiiii is saint ierome saued ii hethyn men ꝑ came to vilyte hym from theuys and from dethe

¶ The xv is how saint ierome saued ii yong men from dethe that came from rome to vylite hym

¶ The xvi is how an abbey of nunnes was distro yed for symonye and couetise /And how saint Jero me saued oon of the nunnes that was not gilty in ꝑ synne whan alle the other were killed by vengaũce

¶ The xvii is how iii heretykis were meruelloul ꝑ punyllhed for offence ayenst saynt Jerome

¶ The xviii is how saint Jerome delyuered a mã oute of prylon from oon land to another on a night

¶ The xix is how oure lady praised saint Jerome as it is writen in the reuelacyon of saynte brigitte

¶ The lyf of saint ierome as it is take of legẽda aurea

SAynt Jerome came of no ble kinne: and in his child hode he was sent to rome to lere ne. And ther he lerned Grew la tyn and Ebrew: And on o tym as he writeth hym self to the holy maide Eustace whã he stu

dyed belyly nyght & day in bookis of portis of holy
scrypture: Hit happed so that about mydlent he was
smete wyth a sodayn and a feruent feuour. In so
mych that alle hys body was ded and cold vnto the
herte/And whan they were bely to dyspose for hys
burying/Sodenly he was rauyshed to fore the dom
of god/And there he was ashed what man he was
& he answerd that he was a cristen man than sayde
the Juge thou saist not sothe for thou art an hethen
man and nought a cristen man/for where thy tre-
sore is there is thy herte And thy herte is more vpō
worldli bookes than vpon holy wrytte/Saint ierō
me coud not answere but oon of the iuges bade bete
hym hard/and than he cryed and seyd haue mercy
vpon me and they that stode by syde prayed that he
myght haue forgeuenes for he was but yonge. And
than sait Jerom swere tofore the iuge almyghti god
And said lord if euer J haue ony seculer or worldly
bokis or rede vpon theim her after: than forsake me
for a cristen man. and by hys othe he was lete go
And anon he lyued ayen and fond hym self alle be
wepte and hys body sore and fulle of woūdes of the
betyng that he suffred afore the iuge: And fro thens
forthe he studyed and redde as belily vpon holy bo-
kes as he hadde doon tofore vpon worldly bookis
Than he made hym self a monk and ther he lued
so holyly chastysig the lustes of the flesshe and with
stādyng the delires of the world that he caused other
þ were holy relygioule to be the better for his exāple

whan he was xxxix yere of age he was made a car
dinal preest in the chyrch of rome And after the pope
was dede al folke cryed that ierome was worthy to
be pope But for as moche as he had vsed to blame
the vnholynes of myspgouerned clerkis and religi-
ouse pepic they with gret indignacõn lay in a wayt
to doo hym repref: And on a nyght whan saint iero
me shuld ryse to matyns as he was wonte: he dide
vpon hym a womans cloth/ and so wente in to the
chyrche. weninge it had be his owne: whiche his ene
mpes hadde leyed by his beddis [illegible] to make folke
wene that he had a woman in his chambre: & so to
sclaine him/ And whan he see theyr malyce he fledde
thens and come to constantinnoble and ther he co
myned wyth the bisshop of holy scripture and sithen
went in to desert and ther he suffred gret penaunce
and dissese iiii yere to gydre: wherfore he writeth vn
to the said holy mayde Eustace and seith whan I
was in deserte in grete wyldrenes whes is a ful hor
rible dwellyng place all to brent with the sonne me
thought I was among the delices of rome Alle my
body was deformed and cladde in a sack & my skin
made blak lyke an ethiope or man of ynde/ Euery
day wepinges/ euery day waylynges. And whan sle
pe com vpon me vnneth I wold suffre my dere bo-
nes to reste vpon the bare erthe. of mete and drynke
I spake not whan they that be like vse ther but cold
water. And it semeth glotony to ete ony thynge/ so
th I was felow of scorpyons and of wylde bestes/

And yet in thys cold body ⁊ in my dede flesshly I felt brennynges ⁊ sturynges of vnclennes: And therfore lich they fele suche temptacions that so delpise their bodyes and fight only with theyr thoughtes: what suffre the men or wymen that lyue in delyces lothely as the apostel saith they lyue in body :but they are ded in soule/But our lord is my wytnes that after many weppynges/ful often tymes me semed that I was amongest the companies of angellis:After he had lyued thus in desert foure yere he went ayene in to Bethlem ⁊ ther offred hym self as a wyld beste to abide at the crybbe of our lord ⁊ there he gadred many disciples.and founded a monastery ⁊ lyued vnder the reule of thapostelles and v yere ⁊ an half he trauailled about translacyon of holy wrytt And vnto his ende he lyued a virgine.also he wrot the lyf of holy faders in a book called vitas patrū: he was so wyse þ what mā had asked hym ony question he shuld anon wythout taryeng yeue hym a re sōable answere/⁊ whan ther hed be neuer set no certei seruice in holy chirche but eche body songe and redd what he wold The emperour prayed the pope þ he wold ordeyne som wyse man to set dyuin seruice/⁊ for the pope knew wel þ saint ierom was pfite and most excellēt in latyn tonge grew ⁊ ebrew ⁊ al wisedom he cōmytted to him þ office ⁊ than saint ierom deuided the sauter in to nocturnes ⁊ assigned to eche day in the wike a pper nocturne ⁊ ordeined þ Glia patri shuld be sayd at the ende of euery psalme. He ordeined also pistelles ⁊ golpelles for al the yere and

other thinges that longe vnto dyuyne seruice & sent theim from bethelem vn to the pope whiche he & his cardynalles receiued & approued & auctorised forever that wiht abstynēce & labour he wex so wexi & feble that whā he lay on his bed he myght not arise but as he pulled vp him self with a rope tyed vn to a bal ke for to go do the seruice þ̄ longed to be do in the monastery. After thus he made hym self a graue in the mowth of the caue where oure lord lay whan he was bore: & thus after he had lyued lxxx yere & xviii & vi monethes he deid & was buried the yer of our lord ccc xviii: ¶ Of the lyfe & passig of this holy doctour saint ierome saint austine writeth vn to cirille bysshop of ierlm̄ in this wise O thow worshipfulle prelate cyrille truste thow þ̄ lilēce is not tobe kepte from the preising of the prelate ierome þ̄ was most glorio⁹ seruaūt of cristē faith & a corner stone of our moder holy chirche in whom it is in manere groūded and made sure/ & now alhynyg sterre in heuynli blisse/ or elles thow dredilste þ̄ I shulde spehe of hym as alil ping childe or as a man with fowlle lipes: Bnt for heuenes telle the glorie of god & al þ̄ god made prelise him in his dedes shulde a relōable creature be stil le for prisiu3 while vnrelonable creatures ar not stil li/ therfore I shal other spehe or be stille yf I be stille I shal be bede crie wiht stones/ for to the I shalle spehe & nought be stille to preise the highe & worthi ierome for thau3 I be vnworthi & insuficient preisere while þ̄ is no preising faire in the mouth of a lyner yete I shall not sese of this p̄lyng. Therfore oure lo

ge ⁊ oure hande be made sure and the tōge may not cleue to oure palate :for certēly this man is gret rig the holi merueillous ⁊ to be dradde aboue all þ be a boute vs/ Grete he is in holynesse of his right excel lent lyfe: grete in depnesse of his vnspeakable wisdo me ⁊ gret in quantite of his grete ioye meruelous he is in vnwonte miracles ⁊ to be dradde for the grete power þ is yeuen him of god/but how grete this glo rio⁹ ierome is in holynesse of his lif how shulde one tōge make knowe whā vnethe alle tōges of þ be a lyue in erthe may not suffise to telle his excellēce/be hit therfore leefull to calle hym another samuel ano ther hely another iohan baptiste dwellid in deserte ⁊ made lene his body wyth sharpnesse of meet ⁊ of clo thyng but moste glorious ierome was not of alasse leuyng whiche as an hermite dwellyng iiii yere in deserte had no felaw but wilde bestes ⁊ scorpions: ⁊ fourty yere to geder he neuer dranke wyne nor lither but fledde them so mych þ vnnethe he wold here na med:he ete no mete þ came nygh the fire but only twies in the vttrest nede of sykenesse next his flesshe he wered a sacke of heer ⁊ hillid him aboue with a cloth moste vyle he knew neuer other bed but the er the.ones on the day only after eucharistie tyme he ete fruite or leues or herbes or rotes: ⁊ after the yeuynge hym to praiees he woke tyl two oures within night And he slepe vppon the gronude tylle mydnyght/ And thenne Anone he role and tylle day he entend ted to Redynges and to holy Scryptures / He wep te fore tyghte smalle venyall synnes/so bytterli þ

men myght haue wend ꝑ he had slain a man eche
day thies he bete his flesshe with so hard betynges
that ryuers of blood flowid fro his body he eschewid
as a tẽpeste to speke ony euil word Jdel was he neũ
but alwey occupyed in holy redyng or writing or te
chyng of other: what shal J say more yf J shuld seke
the lyues of al saintꝭ J wene J shuld find non more
holy than he. but for we named samuelle to fore we
may shew clerely that he was samuel for from hys
moder tetys he was cleped to dyuerse studies of lec-
ture and sette to seruice of holy scripture so ꝑ in the
light of his chere al be flowed with godly wisedom
we se light of both testamentꝭ ⁊ in strenght of his ar
me a gret party of heryticis is dispurpled he is the
glorie of our vertu translating bothe the old lawe ⁊
the new fro the langage ebrew in to latin and in to
grew dyspolyng bothe to abide for euer vnto al that
com after declarig many pryueteis ⁊ doubtꝭ ⁊ araig
the ordre of diuin seruice he edyfyed nygh al the chir
che so ꝑ he appered grete in depnesse of vnspekable
wisdom. he coud al liberal sciences so ꝓfitly that as
al men say non apperyth lik him ⁊ as J lerned my
self by expience of many pystellis of holy writ ꝑ he
sent to me J foũd neũnon lik vnto him for he coud
the lãgage ⁊ lectres of ebrew: grew: calde. perse: mede
arabike ⁊ of al nacõns as though he had be bor
ne ⁊ norissid among them what shal J say more ue
uer man coud ue know in kind ꝑ ierome coud not
but wor shipful faderwene thou not that J sai thise
thiges wenyng ꝑ thou knew not the lyf ⁊ vertues of

ierome but by me: wel wot I thy self wer his felow
a long tyme but I calle god to witnesse that for the
holynesse of so vnspeakable a man I may not be stil
though I wold for merueilles & myracles knowlech
his holinesse and also the self heuenes in whiche he
is gret & of more blisse than many of the saintis that
are therin/ No man doubte but that he hath oon of
the grettest & the hiest set amōg the māsiones of the
euerlastyng fader for whyle euery man is rewarded
ther after his lyf & his merites/ and he was of most
parfite lif/ Hit shewith that he is on of the gretest & the
hyest cytezyens of heuenly ierusalem whiche that pt
shuld more clerely & plainly be byleuid to vs to fore
alle men that ony age hath mynde of/ He appered
most merueillous in vn wonte tokens and innumer-
rable miracles of whiche the worshipful man Eu
seby declared som to me by his lettres But of other
wonders that be do ther eche day merueillously as I
here by contynual relacion/ I praye the rpght dere
fader that whan thou maist haue laiser thou wold gad-
gader as many of theym as thou may & sent theym
vnto me that am so desirous to here of so worthi
dedis and so profitable How saint ierom the same
houre that he deyed appeired vn to saynte austyn

That the merites of mooste holy Jerome be not
hydde I shall telle that be felle me thorgh god
des grace the same day of his passinge for the same
day & our ꝑ the holy ierome dide of the cote of filthe
and of vncleneſſe & was clad with a clothyng of ioye
& of vndedlyneſſe while I was in my self thenkynge

besili what gloire ⁊ mirthe was in the blessed soules that ioie with cristi desiryng to make ther of a short tretis as/I was ꝑied/ I toke penne ⁊ Inke to write a pistell therof vn to moste holy ierome ꝑ he sholde write ayen to me what he felt in this matiere/for I know well that in so harde a question I myght not be lerned so euydentli as of hym of no man a lyue ⁊ whan I beganne to write that begynnyng of my lettre sodēly an vnspecable light with ameruilo⁹ sw etnesse of swete smel ētrid in to my selle at cōplyne tyme/⁊ whan I sey hit I was so gretli stoned ꝑ I lo ste my strēght bothe of herte ⁊ body: I wiste not yet than ꝑ the meruillous hande of god ēhaūsed his ser uaūt from corupciō of the bodi ⁊ araied him so hie a sete in heuen/but for my eyē had neuer sen suche a light my smelling had neuer felte suche a sauor I was gretly a stonyed of so vnherde mcruailes.

And whyle I thonght my self what it myght be A none ther sowned a voyce oute of the iyghte saying thise wordes/

Aldlyn Aultyn what seiieste Troweste thow that all the see shal be put in alitelle vesselle/ Or weneste thow to close alle the erthe in a lytell fy ste Or to lete the firmament from coutynualle me⁹ nyng /Or to lete the see of yys wonte cours /That neuer mannes yeen myght see shale thou se Or thynne ere here that neuer mannes herde weneste thow to mowe vnderstande, that neuer man myght vnderstonde nor myght thynke what shalbe the en⁹ de of au endeles thynge what shalbe the mesure

the fader: and the goyng forth of the holy goste from the fader and the sone ⁊ the ierarchyes and ordres of angellis and of blessed spuytes ⁊ theire ministracion and the blysse ioyes of holy soules ⁊ other thinges profitable and harde to mannes vnderstondyng and after this the light vanysshed from myn eyen: But the swete smelle abode many dayes after how merueillous therfore is this man doyng so many merue illys ⁊ shewing to men so vnwont wonders therfor to hym crye we ⁊ ioye we: And yeue glorie vnto his praysyng for certaynly he is worthy all praysynge: ⁊ we are not sufficient to prayse hym for he is entred in to the house of our lord bright: ⁊ most fayre wher without doubte he hath an euerlastig seet a mongest the hiest mansyons of blisse. ¶ How foure other mē had a vysyon of saint ierome in the oure of his deth

But for the trouth shuld be declared moo witnes than oon I wil conferme more plainly the tro uthe of this thinge: A worthy man called Seuere ex cellent in wisdom ⁊ cōnyng wyth iii other men beig the same day and oure of the passyng of sayne Jero me in the cyte of turon saw auision lyke vnto myn of whiche the same seuere wytnessyth to me for that the hye ioye of ierome shuld not be hidde to the wor lde: lest they þ haue delite to folow the steppes of his holinesse if they knew not þ he hath so gret reward they might wax wery ⁊ cesse fro the wey of holynesse god wold that they shulde see ⁊ know how many ⁊ worthy rewardes of holynesse he hath yeuyn vn to

hym that they shuld the more surely drawe after the steppes of hys vertue for the hope of reward lasseth the strengthe of labour: The day of sainte ieromes passyng at complyn tyme: The sayd seuere was in hys hous & thre other good men with him of whyche the tweyn were monkes of saint martyns monastery entendyng to holy redynges sodenly they herd in heuyn in erthe and the eyre innumerable voyces of moste swete songes vnheirde vnspeakable: & the soun of organs. Symphans and of instrumentis of alle maner with the whiche as theym semed heuyn and erthe and alle thynges sowned in euery syde: so that with swetnesse of that melodye theyre soules wer in point to goo out of theyr bodies. And thus astoned they loked vp in to the ayer in to heuyn. & saw alle the ayre and al that is about the firmamente shine with light brighter than the sōne out of which com the swetnesse of all swete odoure And then they prayed god that they myght knowe why alle this was Than ther come a voyce out of heuen and said laste no merueille meue yow nor thenketh it not meruelloꝰ though ye see and here suche thynges: for this day kyng of kynges: and lord of lordes cryste Jhesu comyth festefully ayenst the soule of glorious ierom in Bethleem goyng out of this wicked world to lede hym vp in to the kyngdome of heuen soo moche the more excellētly and hye tofore other as he shyned tofore other in this world by merites of more hie & holy lyuyng Thys day the ordres of aūgelles ioyeng

of a thyng that may not be mesured/ Rather shal alle the see be spered in a lytel pytte/ Rather shall the erthe be holde in alytel fyste: Rather shalle alle the see of ebbyng & flowyng cece than thow shuldest vnderstande the lest parte or porcion of the Joyes & blysse that blysseth sowles of heuen haue whithowt ende/ bnt yf thow were taught by experyence and ta styng of the same blysse as J am/ Therfore trauail thow not to do thinges that be inpossyble tylle the ende of thy lyf be come/ Seche thow not here the thynges that may not be know but of them that be in blysse But rather trauaille thow to do suche de/ dis that thow may be in posession ther of suche thin ges as thow desirest to knowe her: for they that euer entre theder go neuer ayen than J al astoned for dre de & withowt strength of herte toke to me a lytel bol denesse and seid: who arte thow that droppest so swete wordes in to my throte/ J am he sayd Jerome prest to whom thow haste begonne to wryte apistell J am his soule that this same oure in bethlem leuig the burdon of the flesshe am Joyned vn to criste & fe lawe wyth al cõpanyes of heuen clad in light & a rayed with the stole of vndedeli blisse goo vn to the eneclasting blisse in the kyngedome of heuenes and from hens forthe J a byde in no lasting of ioie/ but morning whã i shalbe ioined aien to the bodi hit shal be glorified & the glorie þ J haue now alone/ J shal haue then with the body in the day of the reiure:riõ & we shalbe rauished vp ī to the eier to mete with crist austen not celig aũlwerd thow worthiest of men

to be thy foteman but haue minde on thy seruaunte though I be most vnworthy whome thou louedeste in the world with so gret affectõn of charite that by thy prayer I may be cleused of synne by thy gouernaũce I may go without stombelynge in the righte way of vertue. by thy holy defence I may be defẽded fro my ẽmies & by thy holy ledyng I may come vn to the hauen of helthe & now like it the to ãsuer me to lõthiges þ I shal aske the/than said the soule ask what thou wilt/knowing þ I shal answer to al thy wil/than I said I wold wyt if the soules þ be in heyn may wille ony thyng þ they may not gete The soule answered/Austin/know thou one thinge þ the soules in that heuenly blisse are made so sure & stable that ther is no wil in them but goddis wille for they may wil goddis wil & fulfille it: non of vs is defrauded of our delires aiẽst our wil for non of vs desireth ony thing but god & for we haue god alwey as we wil: our delires ar al wey fulfilled for we abyde ꝑfitely in god & he in vs O fader curil it were to lõg to writ in this short pistyl al thinges that þ glorious soule ãsuerd & made knowen to me but I hope with goddis helpe after few yeres to com to bethlem to visite his holi relikes & than to declare more opẽly þ I herd & haue write if I shuld spek with the tonges of al men I might in no wise worthly expũs how sodẽly how openly & how merueillously þ holy soule abidinge with me many oures expressid vnto me the vnyte of the holy trynyte ¶ And the trinyte of vnite ¶ And the generacion of the sone of

& syngyng with suche voices as ye here come wyth theyr lord. Thys day al the companyes of patriarchis & prophetis. This day all holy martyres/ This day al confessours/and this day the glorious & moste blessyd virgine marie moder of god with alle holy virgins aboue heuē & the soules of al that be in blis come ioyfully and festefully ayenst the contre man theyre cytezin and heyre of heuyn with theym This thynges said the voyce was styl but the lyght odour and longe abode an oure after and so cessyd. By thys thynges here is it shewed that he is one of the hyghest cytezyenes of heuenly iherusalē & noo man doubte but that as his wyll is more nere to goddis wille. so he may gete there what he wylle rather thā other

¶ How saint Johan baptiste and seint ierome appeyred to saint austyn in a vysion

NO man thynke that I am so bold to say that saynt ierome is better than saint iohan baptiste: for as our sauiour berith witnesse noone is more than he ne that ierome is in the blisse of heuyn to fore peter and paule and other appostols that wer ipecyally chose & halowed of Cryst hym self yet though reson forbede to sey that Jerome shuld haue more glorye in heuyn than they I see no reson why hyt shuld not be lefull to saye that ierome is in heuyn blyssed with theym while he is not discording fro them in holynesse And sith god is not acceptor of persōs but he discerneth the merites of eche person he yeueth to eche as they deserue/ yf it seme that ierome shuld

haue lesse ioye than iohan baptiste and other apostles: yet the merites of his holynesse the greues of his labours the bokis of his writyng the translacion of bothe lawes / The ordynaunce of diuine seruice the fruitis and profitis of goodnesse that he dide not only to al that be nowe but also to them that be to comen seme to preue that ieronme is euyn lyke to them in blysse / But leste that I make a suaar of scornige to some that wold deme that for carnalle affection where through a man may lyghtly erre from trouth or for vncõnyng of my self: I lykened glorious ieronme to saint iohan baptiste. or other apostoles I clepe god to wytnesse that I shall telle a thynge that I lerned neuer of man: but by the reuelacion of almyghty god that hiheth and magnifieth hys cholen. the fourth nyght after his passing whan I thought desirously vpon the praysinges of moste blessyd ieronme & beganne to wryt a pistelle therof vnto the about midnight whan the slepe cam vpon me there befille me a meruerueillous vysyon there come vn'to me a grete multitude of aungellis and among them wer twayne men without comparison brighter than the sonne: so lyche that ther semed no difference safe the one bare thre crownes of gold sette full of precyous stones on hys hede And the other but twayne bothe they were cladde with mantels moste white and fayre all woue with gold & precious stones They were so fayre that no man may imagyne it. They bothe com nere vnto me and stode styl in scylence whā he

that hadde iii crownes leyde vn to me these wordes Aulryn thow thynkest what of trouth thow sholdest say of Jerome· And after longe thynkyng thow wyste neuer Therfore we be come bothe vn to the to tel le the blysse / Sothely thys my fellaw whom thow seest/is Jerome /whiche is cuyn to me Jn alle wyse in gloire as he was cuyn to me Jn leuyng:that J may he may:that J wylle he wyll/And as J se god so seeth he god/ knoweth god and vnderstandeth god in whom is alle blessidnesse of sayntes None saynt hath more or lasse blysse than other but in as moche as oon hath more clere contemplacyon and syght than other of the fayrenesse of god/That crowne that J bere more than he is the aurealle of martyrdome by whyche J ended my bodyly lyfe: for thaughe Jerome for the trauaylles & dissoles penaunces and affl ccyous wordes and repreues and other greuous thig es whiche he sufred Joifully for cryste And so beyng a verray martyre hath not the reward de of martyrdome: yet he ended not his lyfe by the swerde he hath not the aurealle that is gyuē in tokē of martrydome: The other crownes that bothe he and J/haue are the aureall that are dew only to virgins snd doctours by whyche they are know from other· Than Annsured and said who art thow my lord/ he sayd J am Johan Baptiste that am come downe to teche the of the gloyre of Saint Jerome that thow telle it to other peoplē for know thow ꝑ wourshipe that is to doo to ony saincte· is do to alle

saynctes for there is none enuye there as is in the wo
rlde where eche man seketh rather to be aboue than
to be vnder: Not so In heuen but there eche sawle
is alle glad of others Joye and blysse as yf he had
it hym self/ wherfore the Joye of eche is the Joye of
alle/And the Joye of alle is the Joie of eche/ whan
thes thynges were sayd that blessyd company went
there wayes/ And I awoke of that swete slepe/ and
felte in me so grete feruour and brennyng of loue
and charite that I felt neuer so moche to fore: And
from thens forthe was there none appetyte in me of
enuye or of pryde as was to fore/ God is my wyt-
nesse that there is so moche feruor of charyte in me
that I Joye more of anothers good than of myne /
i desire more to be vnder than a boue eny/ I sey not
thys for to gete me vayne prayling/ But for no ma
shulde wene that these were vayne dremes where by
we are ofte scornyd / but a trewe vysyon by whyche
we are other whyle taught of god preyse we therfor
god and hys saynctes/ Preyse we most holly ieromie
that dyde grete thynges in his lyf/ and hath receyued
grete thynges in hys dethe · ¶ Man owht not be
slenthfull to peryse hym whom god hath manyfyed
Nor wene no manne to doo wronge to sayinct Jo-
han and to the appostles / Euenyng Jerome vn to
them for they wold gladly yf they myght yeue hym
of theyre glorye Therfore thow that worshipeste
sayinct Johan aud the Appostles wurship also saint
Jerome/ For he is euyn vn to theym in all thynges

ſyluerly therfore wyth ont dred knowleche we wyth
deuocyon that Jerome is euyn vn to Johan: For yf
we ſey he is lalle than Johan/ we do derogacyon
vn to Johan: ¶ This tretys of prailyng of ierome
I leyd vn to the fader Cirylle prayng that thow
ſcorned not my lytle wytte/Sith that thow wylt re
de thys praylynges ꝑ I haue ſeid of charyte/yf alle
tonges of alle men ſhulde praiſe hym thei ware not
ſuffycient wurſhipfulle fader haue mynde on me
ſynner whan thow ſtondeſt on the place where the
body of ierome lyeth/ & commende me to hym wyth
thy praiers/ For no man doute but what euer iero
me deſireth in heuen he may gete it/for he may in
no wyſe be deffrawded of his deſyre farewelle fa-
der and praye for me /

¶ Here endith the pyſtyl of ſaynct Auſtin vn to ci
rille and here begynneth the piſtel of the ſame cyrille
byſhope of Jeruſalem vn to ſainct Auſtyn of the
Miracles of ſainct Jerome And firſte how thre dede
men where areiſed & an herelye deſtroyed by ſeynt
Jerome /

TO the worſhipfnl man worthieſt of biſſhop-
pes Auſtin Biſſhoppe of ypon Cirylle Biſſho
ppe of Jeruſalem loweſt of alle Prieſtes Sendyth
gretyng ¶ And to folowe hys ſteppes whos
holyneſſe ceſſith not to ſhyne Jn erthe ꝑ is to ſay of

glorious Jerome whos mynde is hadde euerlast
yng: and how worthy he is thow wotte wel thy self
For thow vnderstode ryght myche his speking and doc
tryn: / But I to speke of hym lich I am in all wyse
wycked and vnworthy I holde it to moche boldenes
But yette for thy charite compelleth me to write
to the somme meruellous myra. les that god liste to
doo by hym in our dayes to shew hym glorious to
the worlde. And to all tolke trustyng in thy prayers
I take it on hande & shortly I shall telle few of ma-
ny/ And furste I begynne at one holi man Eusebye
disciple of the same Jerome/ after the deche of mo
ste gloryous Jerome ther rose an heresye Amongest
the Grekys whyche come to vs that be of lati tonge
whyche heresye laboured to preue by wycked resons
that alle saued saules shulde not comme to the sight
and knowliche of god in whyche is alle blysse tylle
that day of dome: when they shul be Joyned ageyn
to the body/ And also that dampned saules shulde
haue no payne tylle that day / their reson was this
For lyke as the saule wyth the body hadde do welle
or yuelle: so wyth the body it shulde receyue mede or
payne They seide also that ther was no place of
purgatory wher soules that hadde not doo fulle pe-
nance for theyr synnes shulde be purged/ And whā
thys wycked secte encreside we were sory þ vs prked
to lyue eny leuger than I gadred to gyder alle oure
bysshoppes and & enioned theym fastinges & praiers
that the power of god shulde not suffer his fayth so

to be troubled A merueylous thyng and in happes not seyn to fore thre daies of fastynge and prayers fulfylled gloryous Jerome Apperynge on the nyght followynge to his dere sone Eusebyn to forseid in his praiers & wyth benygne speche comforted hym and sayd drede the not of this wicked secte for hit shalle sone haue an ende then eusebyn loked on hym & he shone with so moche brightnesse that no mans eye myght loke vpon hym but wepyng for ioie eusebyn myght vnethe speke but as he myght he cried And saide thow art my fader Jerome and ofte reherlyng thes same wordes he said fader why forsakest me why desppyled thow my companye Certayn I shal holde the And not leue the nor thou shalt not goo without thi sone he sayde / I shalle not leue the be comforted for the xx day after thowe shall folowe me. And be wyth me in ioie without ende: But say to Cirille and to his brethern that they alle And to alle Clerkes that be men of trewe crystyn feyth and also alle that be of the to there secte coue the morowe to gedre to the churche of oure lorde where my body lyeth/ And make thou the bodyes of thre men that are this nyht dede/ in the cyte to be brought vn to the place where my body is buryed And thow shalt ley vppon therm that sacke that I vsyd to were and anone they shal aryse And gronudely dystroye thys bereelye / Than gloryous Jerome bade hym fare well and apperyd

no lenger on the morow worshipfull fader Eusey by came vn to me that was than at bethleim and told de me alle that he hadde seyn/ And I doyng thanke to god and to glorious ieroime dyde brynge the thre dede bodyes to vs alle gaderyd to geder in the place where oure lauyour was borne of the clene vyrgyne marie where also lyeth the body buryed of glorious Jerome /O meruellous mercy In how many worshyppes canne he enhaunce hys saynctes / In this tyme men of euell secte scorned men of vyght hylene/But beth gladde alle men of Ryght faythe and prayseth god in voyce of Joyenge/ for ye haue receyued mercy in myddes of his temple / The worshipfulle man Euseby come to the bodyes of eche one of these dede bodies of men and knelyng on his knees and holdyug vp his handes to heuen he prayed alle men helpyng/ And seyd God to who me no thynge is Inpossible no thinge greuous that doest grete merueilous alone and dispisest none that hopeth in the Send to vs vertue of thy grace and strengthe and here the prayers of thy true seruantes And that the faythe that thow haste yeue mote a byde vndefowlyd/ And that the Errour of the other may Appere by merytes and prayers of the glorysons loued Jerome brynge ayen vn to these bodyes the saules that thow haste made go oute therof /After thys prayers he toke the sacke that Jerome vsyd and towched the dede bodyes ther wyth /And anone they opened her eyen and shewyng alle tokens of

lyke / verily a roos and be gāne with a clere voyce to telle openly alle the Joies of holy saules / And the paynes of synners in purgatorye and in helle/ For as theye tolde me afterward sainct Jerome lad/ de theym in to paradyse purgatorye and in to helle that they shulde telle alle folke what was doo there / And after bad theym go to there bodyes ay/ en and do penaunce for the synnes that they hadde doo / For the same day and oure the wurshipfulle Sulcby shuld dye they shuld passe also/and yf they dyde welle they shulde haue Joye with hym : And so it fylle as I shalle telle afterwarde these thynges doon: The grete multytude of people bothe of thewe feyth and this secte: seynge openly there errours/ & the grete merueylles of Jerome yafe grete prailyng vn to god that forsakyth not theyme that truste In hym : Thus dere Austyn we be taught not to dre/ de the pursewers of oure fayche / And to know how redy oure pytefull lord is to helpe alle that calle vn to hym in tyme of trybulatyon / And how myghty glorious Jerome is to promote the praiers of theym that in clene herte pray and truste vn to hym .

¶ Of the merueylous dethe of the sayde Eu/ sebyand how saynct Jerome Appered vn to hym in the onre of his passyng .

When tyme come ꝑ eusebi knew ꝑ he shulde passe as he was enformed by the sayd vysy/ on of seint ierome the iii day to fore he was

myghtyly smyte with a knyfe And than he made his brethren ley hym naked on the erthe and ley vpō hym the sake that Glorious Jerome vsyd to were than he kylled alle his brethren and benyngly comfortyng theym / he stured hem to abyde stauely In theire holy lynyng / He ordeyned by example of gloryous Jerome that he shulde be buried naked wythowt the chirche in whiche the body of sainct Jerome lyeth / After this he strengthed hym selfe with the Communyon of the holy body of oure lord Jhesu cryste/And commended hym to god and sainct Jerome And so he lay thre dayes withowt bodyly sight or speche. His brethren standyng a bout hym contynually sayeng and redyng theire sawter the passion of our lorde and othere holy thynges: But for sythe it is harde and feerfulle to all that lyue in this worlde this that I shalle telle/ The day that he sholde deye two houres to fore the passing of the blessid sawle/worshipfulle euleby by gāne to behaue hym self so ferfully that the mōkes that stode aboute hym felle dowue to the erthe for feer as men oute of theire mynde / For other wyle he tourned vp his eyen and wronge his handes to geder / And wyth a feerfull face and an harde voyce / he sate vp and cryed I shalle not I shalle not thow lyest thow lyest ¶ After thus he felle dowū ayen to the erthe and fettenyng hys face to the grounde as moche as he myght he cryed helpe me brotheren that I perysshe not/ And they hyrynge thys weppyng and cry me

lyng for feer asked/ hym fader how is it with yow he laid se ye not the grete multytude of fendes that wolde ouercome me/ They asked hym what wol de they that thow holdest do: whan thow saydest I shalle not I shalle not he aunswerd they labour & trauayle me that I sholde blaspheme the name of god/ And therfore I crye that I shulde not doo it / And they asked hym why fader haddest thow thy fa ce doune to the erthe · He answerd that I sholde not seye here lokynges whiche be so fowle and so hory ble that the paynes of the worlde are ryght nought In regarde therof/ Amonge these wordes he began to do and crye ayen as he dyde to fore / And so came to the laste ende of his lyffe his brecheen that stoode aboute hym/ For fere and sorow felle downe as dede not wetyng what they myght doo: god that is glorious in hys sayncte meruelous In ma geste benygne and mercyfulle to theym that drede hym he forsaketh not hys seruauntes In tyme of nede/ For whan worshypfulle fader Euseby ca me vn to the laste, ende : Glorious Jerome appe ryd and benynely comforted hym and whan he came alle ꝑ Innumerable companye of fendes for feer of hym vanyshed away as smoke as many of the monkes bere wytnesse/ that by dyspensacyon of god sawe it/But alle that stode aboute herde how Euseby sayde/ From whens comest thow fader why hast thow taryed so longe/ I praye the for sake

not thy lone And sodeynly alle they herde how ie
rome answerd ayen/ Abyde lone be not a ferde for I
shalle not for sake the whom I loue so moche: then
afterward alytle while worshipfull Euseby dyed /
And the same oure died the thre men that were are-
rid and as I hope went with Eusebi vn to euerlas
tyng Joie for all the:xx: dayes after they were arerid
they yeue theym to so moche penaunce that without
doute they where worthy to be rewarded with endle
se blysse /

¶ How the sayd thre men after they were A
rerid tolde Cirille of the /viii/ paynes of pur-
gatorye and of helle/

I Trowe it be not to kepe sylence of the thyn
ges that I lerned of the thre men in the daies
that they lyued after they were arerid for alle the
tyme I was contynually with somme of theym frō
mydmorow tille euensong tyme desyrynge to know
the pryuetes of the lyfe/that we abyde after this shor
te and passyng lyf But thonghe I lerned many
thynges of theym yte now by cause of shortnesse I
may telle but afew/ On a tyme whan it happe-
ned me go to one of theym I fonde hym sore we
pyng And after I felte he wolde take no confort
by my wordes I askyd hym the cause of his we-
pynge And whan I hadde askid hym oftyn /And

he answerd not at the laste compellyd be louge in staunce/ he Answerd and sayd yf thow knew the thynges that I hadde by experyence of the laste day there shuolde none be but in cause of wepinges than sayd I y praye the tell me what thow seyeste he was stylle alytle while and than he sayd O what payne and tormentes are ordeyned not only to dampned soules but also to theym that be in purgatorye Than sayd I of thynge that I know not,/ I can yeue no certayne sentence/ But I trowe they be not lyke to the paynes and dyseses that we suffer here/ he answerde yf alle the peynes tourmentes and affly cions that myghte be thoughte in this worlde were lykned to the leste payne that is there Alle that semeth there payne and tourmente shulde be but soulas and comfort for yf ony man a lyue knew the paynes by experyence he sholde rather chese to be tormented vn to the ende of the worlde without remedye with alle the paynes to gedere that alle men suffred from Adam tylle now than be tormented a day in helle or in purgatorye wyth the leste payne that is there And therfore yf thow aske me the cause of my grete wepyng it is for drede of paynes that are ryghtfully yeue vn to synners for I know wel that I haue synned ayenste god And I dowte not but that he is ryghtwis And therfore merueylle not thoughe I sorowe/ But rather thow owelte to be gretly merueylled why men that wote wel they shalle dye Atte the leeste by experyence/

of other lyue heer in grete sikyrnesse and thynke not how escape so grete paynes/At these wordes I was so touched wyth inwarde sorowe so that vnneth I myght speke and I sayde Allas what is thys that I heere: But I pray: the telle me what difference is there be twyxe the paynes of helle and of purgatorie he saide there is no difference in gretuesse of paynes but in o wise ther may be difference for the paines of helle abydeth no ende but mouyng at the day of do me whan the bodyes shalbe tormeuted with the so ꝛ wles and the paine of purgatoire hathe an ende: for after they haue doo her penaunce there / they shalbe take vn to endlenes Joye I asked be they that are in purgatoire tourmented alle I lich or ellis diuer ꝛ sly he sayd dyuersly somme more grieuously and sō me more esely: After the quantite of the synnes for in heuen alle blessid sawles be holde the face of god wherein is all blysse and thoughe eche of theym haue almoche Joye as they can wylle or thynke: yette they be not alle eneyn in Joye for some hath more and some hath lasse after there dedes that the y haue dso/ And yt thow mieruеyle that there may be dyuerse Joyes in sayntes while the only cause of theyre ioyes is god hym self in whom may be no dy uersite: The aunswer is thys that the knowyng of holding and vnderstandyng of god is alle the rew arde ⁊ ioie of saintes ⁊ therfore though al soules in bly se ⁊ know god as he is yet sō se ⁊ vndēstād lases thā other: ⁊ so haue lase ioie ⁊ lōme so ⁊ vndyrstād hym

clerly than other and so haue more Joie So it may be laide of the paynes of dapned soules For thongh all dapned saules be in one place of paynes ytt they are tourmented with dyuerie paynes after the qua/lyte of the synnes for ther is so myche dyfference be twyx the paynes of cristen men and hethen menne that the paynes of hethen menne in regarde of the that falle cristen men suffer be as it were no payne And ther be vnspeakable ⁊ may not be thought of o ny that lyueth in erthe and so it is worthy/ For cri sten men receyue the grace of god in dayn and wol de not be amended or theyr synnes whyle they lyuid holy scripture cryeng vpon theym cotynuall and they set not ther bye/ I laide it is vyght horyble that thou seyst/ And wolde god hit were dylygly fermed in the myndes of alle that be alyue that they myght se ce from synne for drede of payne /yt they wold not for loue of Joye

¶ Of the deyng of these thre men ⁊ reryd and how Sainct Jerome conforted theym in ther passyng /

NOw I praye the telle me how it was wyth the the laste day whan thy saule passid from thy body /he seid whan the oure of my deth came there came so grete mult ytude of cuylle spyrites ⁊ eedes in the place ther I lay þ for multytude they myght not be nōbred the lykenes of them was suche þ ther may not thyng be thouzt more paynefull nor mo/ re horyble for eny man of lyue wolde Rather put

hym self to brenne in hottest flames of fire than ye wolde see the formes of theym in twynkelyng of on eye · Thes fendes came vn to me and brought vn to my mynde all the synnes that euer I dide stur/ yng me to trust e uo lenger in the mercy of god for I myght not escape nor wythstande theym to assen/ te vu to theym / Glorious Jerome came with a/ grete company of Aungelles aboute hym seuyn tym/ mes brighter than the sõne and comforted me: And whã he saw the wicked spirites how harde thei trou bled me he was gretly stured ayenste theym and sai de with a feerfule voice ye spyrites of wickednesse and of alle curstidnesse. why come ye heder wot ye not well that he thus shuld be socored by my helpes leueth hym anone.and with draw this wickednesse frome hym as ferre as the Este is from the weste/ and anone with thes wordes alle that companye of curstid spirites was afeerde: And with grete crienges and waylynges they wẽt out of the place there I lay ¶ And tht glorious Jerome bade some of the angel les that they shulde not go from me but abyde tylle he come ayen. And with the other angelles in haste he wẽt his wayes ⁊ whã he was gone: the Angelles that he lefte to kepe me: Bigynne to conforte me ⁊ be hotyng me faire/ yf I wolde suffre and abide with stronge herte/and thele wordes of comforte an oure paste/And than came sainct Jerome ayen/And stã dyng in the doore he sayde com in haste / Then sodenly my sonlle lefte the body so greuously And

birtelly that no mannes mynde myght vndirstande what angupsshe and dilleeles these were: But yt he lernyd theym by experience as I haue: for yt the vndyrstandyng of alle men shulde resceyue alle anguysshes and sorowes that they cowde they shulde cõpte theym at nought in regarde of the departyng of the saule from the bodi But while he tolde me this and many mo thynges sulle harde and dredefulle to alle men whyche I wryte not her for lengthe. the day biganne to ende and therfore he must nedis leue to telle the thynges that by fylle hym after his dethe whiche I desyred moste to here/

¶ How the saules of the iii men stode to fore the dome of god and how sainct Jerome bade theym to se the ioies of henen the payne of purgatorie & of helle and sith bade theym go ayen to ther bodies

The next day after I clepid the other tweyne with hym to wete how they acordid that by wytnesse of theym alle thre I myght be taught the more surely And whan they beganne to telle me þ/ that the other had told me to fore I seide though thes thinges be profitable / yet it is not veine to spekе theym often yet leuyng thys that I haue herde/ I praye pow telle it forthe what by fyl you after ye were departed from the body than seid he that spacke on the day to fore / what askest thow cyrille it is not possible to telle it fully for spirituell

thynges may not be cõprehendid in onre wytte thow knowest that thow hast a soule / and yette what a same is thow knowest not / Also thow knowest that god is but what he is thow mayst not knowe in thys lyfe but by example So it is of Angeiles and of alle vnbodely thynges For whyche ther is many thynges know in kynde that for oure lytle vndersta dyng we may not vnderstande heuenly and spyritu= el thynges that ben in alle wyse strange from / the knowyng of kynde / Than I seyde it is as thow sayst But I praye the telle as thow mayst: than he seid / as thyse men that ben hyer wyth me shalle bere wytnesse that hadde experyence of the same thynges as well as I so shalle I telle as I may whan my so ule was dyssolupd from the body wyth so mauy an= guyssshes and sorowe as I sayd to fore / sodenly and vnspehably in twynkelyng of an eye hit was bo re to fore the presence of god demyng / But how or of whom it was boore I knowe not / it is no meyr ueyle for now I am in the heuy body and thẽnewas the sawle wythowt body of flesshe / Ther to fore the Juge god wer the sawles of ryghtwys men tremes lyng wyth vnthenkable feere what the Juge shulde doo: Allas why know not they that be dedly to w= hom shalle befalle as then befalle vs Certeyn / were not the vnknowyng ther of: They shulde not synn e in alle the tyme of oure lyfe / that myght be hidde from the Juge / but all that euer we dyde was as clerli knowe to all that stode there as yf they had

be presente / Jn so myche that the leste of alle though tes þ euer we thonght appereth there as it was By thenke that wyth grete feeres we were smyte with al at that tyme/there stoode many fendes berying wyt nesse of alle the cuplles that we hadde do declarying the tyme the place and the manere/ And we oure.self myght not ley nay to that/ that was pntte vpon vs bothe for eche of vs knew well that it was true / and also that the Juge knewe all thynges and was most ryghtfull: Allas allas what shall J sey what sentence abode we than/ for mynde thereof J quake yet J am afeide Dure wyckydnesse cryed after veu geannce vn to the Juge And vnneche appered there ony good wherby we myght haue hope of mercy / alle that were there cryed that we were worthy to be in torment & peyne And whan there fayled no thyn ge but onli to yeue the sentence ayenst vs that is yeue ayenst synners Glorious Jerome that is bryghter thau alle the sterrys wyth sayncte Johan Baptyste And wyth peter prynce of the appostles and wyth a grete multytude of aungels come vn to the trone of the Juge and prayed that onre sentence myght be ta rytd a while / And that we myght be yeue to hym for the reuerence of deuocyon that we had to hym & for nede to destroye the sayd heresie And as he wol de so it was graunted to hym After this he with his blessid company led vs with hym and declared to vs where all cristen soules haue euerlastyng Joye that maye not be spoke that we shuld bere wytnesse the

And thenne he hadde vs to purgatorie and to helle
And not oonlie he shewed vs what was ther/ But
he wolde also we shuld assaye the paynes by experi-
ence/ And whan alle this was doo that tyme that
wurshipfull Euseby touched our bodies with Jero-
mes sacke The same glorio⁹ ierome bad vs tourne
ayen to our bodies And that we shuld bere wytnesse
of alle that we hadde seen and behotyng vs that
yf we dide dew penance for our synnes we shuld on
the/xx/daie after haue endelesse blysse with worship
full euseby ꝑ shulde departe from this world the
same tyme and so were our soules ioyned ayē to our
bodyes/ Dere austyn many thynges lerned J of
the thre m̄n whiche yf they were Impressed to men
is mynde they shuld vtterli leue a waye from them
the loue of alle etherly thynges and the grete bilynes
that is hadde ther aboute /that make many a man
to erre/But for J bide thy cōmynge to vilyte the re-
lyques of glorious ierome: as thy lettres make myn
de/J leue of now and wille touche of the sepulture
of wurshipfull enseby .And sythe speke forth of the
glorious myracles of sainct Jerome:

¶ Of tweyne myracles that euseby wroughe
Or hys body were buryed:

Whan this holy man was dede a boute myd-
morowe a non ther shewed many myracles to
bere wytenesse of the holynesse of his lyf of whi che
J wylle tell tweyne/ ther was a monke of the same
abbey that for walkyng .⁊ for wepyng had loste hys

sight & a none as he touched the worshipfull bodi of eusebi he had his sight a yen as he had to fore / A nother mā ther was that had a fend with ynne him and was out of his witte & come & mette with vs as we bere the bodi of holy eusebi & a none he was delyuered & made hole. thynke we here mcuyle how holy this mā was in his lif þ myght do so grete myracles soo hastily after his ende: thinke we on his holynesse with grete drede for sich that he þ was so holy had so pitous a trouble & tēptacyō at his ēde how shal we sinful wretchis escape þ hour & we wote not how sone we shal come therto· & ā we buried the bodi of eusebi with worship but naked as his master was by the chirche in the whiche ierome was buryed & in the cherche yerd of the same chirche the bodies were buried of the said thre mē þ dyed the same houre

¶ How an heretike called Sabynyan was mcruelously heded & ouercome by myghte of ierome

Ther was an heretike called sauynyan that sayd ther were two willes ni cryst lōme tyme varyeng In so moche þ he said crist wold many thynges that he myght not doo. and with this heresie he dide vs soo moche sorow that I may not tell it with my wordes / For he peruerted the folke that Is commytted vn to vs: As a Rauysshyng wolf / And for he shulde mayntcyn his heresye the more effectuelly he made a tretyce therof / And sayd that glorious Jerome had made it to make vs yeue fayth therto· But I know well ierome made apistell ayēst the

same errour a lytell afore he died And therfore I cle
ped the same heretike on a sonday with all his dis
ciples in to the chirche of Jerusalem to dispute and
preue his errour Ther was gadred also the same ty
me all the bysshopes and many other true cristen
men And so our disputacyon from none endured to
euen And whan the said herytyke aledged ayenst
vs the said tretice that he fadred vpon glorious Je
rome Siluayn archebysshop of nazareth myght not
suffre so moche wronge to be put on sayncte ierome
for he loued & worshiped sainct Jerome with soo
moche affectyon and deuocyon of hert that at the be
gynnyng of ony thynge that he dede he alked hel
pe fyrst of god and of glorypons Jerome/ And therfo
re he was called ierome ny of alle folke: he a roos ay
enst the heretike and blamed hym sharply for the
wyckednesse that he dide/ And whan they hadde
long stryued and eche of theym sayd ageynst other
what they myght at the laste they acorded to geder
thus/ That yf sayncte Jerome shewed by the secõ
de day at none that he hadde falsly made that tre
tyce the herytikes heed shulde be smyten of And el s
shulde siluayns the Archebysshp of nazareth/ And
thus eche man went home and alle that nyght we
yaue vs to prayers Asking help of god that faileth
non that trusteth in hym But he is grete and ryght
preysible & ther is none nombre of his wisdome whã
the oure came on the next dai the heretik with his
dyscyples came and went in to the chyrche rennynge
aboute as a lyon seking to deuoure the seruaunt of

trist and alle the people of true feith stode in the chir che clepyng the name of saincte Jerome But the glo ryous ierome fared as thaugh he had slepte and to ke noo hed to thayre prayers/And ¶ all be wept sto de astonyed and merueylled why glorious Jerome a bode too longe/and whan ther app ered no thynge of myracle the heretyke cruelly cryed vpon Syluan to doo that he had be highte the holi Syluan came vnto the place where he ihuld bi be hedeo Joyng as though he had goon toward a feste /And alle other bysshopes that stode ther wepyng he conforted and sayd Joyeth with me my dere frendes Joieth and be not heuy for god leueth not theym that hope in him than he kneled a doune and said meke holy Jero me helpe me if it plese the/ And though ¶ be wor thy moche more tourment than this is/ yet lest fal lnesse hane place /doo yelocours to trouche/And if it be not lefull that ¶ be holpe be merciful vnto me at myn houre of my deth that ¶ be not departed fro om endelesse blysse/And thēne he held forth his neck and bade the tourmentour smyte ¶ he lift vp his swerd on highe desiryng to smyte of the bisshopes hed at oon stroh than sodaynly al the feyr couer glori ous Jerome and put vp his hand and held stil the swerde and bade Syluan a ryse/and thenne he blas femed the heretyke/Shewyng how he had vntru ly made that tretyce and vnderstande that scripture and therfore he thretened hym and vanyshed from the syght of alle people/ And anone as Glorious

Jerome was a goo. the heretykes hed fylle vpon the grounde smytte of from the bodye as though it had be smytte of with alwerd at a stroke/And whan the y alle sawe this grete merueylle: Sodeynly they were astonyed/ and thanked god/ and the dysciples of the heretykes tourned to the waie of trougth: Loo how the truste of this Bysshope Sylvan was effectuellie in god and glorypous Jerome for he dred not to die for trougth yeuynge example to alle cristen men for he is noo cristen man that spareth to dye for trougth Sith crist yaue his lyf for vs to bye vs from all thraldome we owe not to be aferde to yeue our lyf for hym whan tyme is· for noo man maye gette the crowne of blisse without he fight lawfully for it:

¶ How the fend appeyed in lykenesse of the sayd Archebysshop Sylvan and dis/claundered hym meruylously & how he was delyuered by glorypous Saynct Jerome

For I haue sayd sumwhat of Sylvayn I wyll sey a nother thyng of hym als merueyllous as the fruit wherof be as many wytnesse as ther be folke dwellyng in the Cyte of Nazareth and of Bethlem they sawe it with thayre eyen/The olde serpēt the fende that for hys pryde was caste downe in to helle hauyng enuye at this worshypfull Bysshope Sylvayn grevously he was stirred agaynst hym/

and gyleffully he trauayled to sclander hym: that as many as by ensample of his holynesse hadde encreced in the wayes of holy conuersacyon soo by hys falle that they be sturred to euelle / On a nyghte he toke hys lyeneselle of the sayd holy man / And appered vnto a wunshypfulle and a grete woman lyynge in her bedde / And helped hym to cõme vnto her vnlefully / Alsynge the consente of hure body / than the woman not knowynge the man was aferde / And seeynge her self alone in hure chamber wyth a man wyste not what to doo / But cryed lowde and often So that with her buly creyng they awoke that were a slepe not oonly in the same house . But also her neyghbours aboute her / And alle they cãme rennyng to her chamber & asked her what her eyeld and she beynge sore afeerd told theym / But in the mene tyme that gyleffull serpente hydde hym vnder her bedde / And they soughte a boute longe to wyte what man it was / and atthe last they foũde hym with many candelles lyght that went verylly it had be Sylvayn the Archebysshop and thenne they stode astonyed & in theyre maner out of there wittes nor wyttynge what to saye nor doo : seynge both hys holynesse and that foull abomynable dede / At the laste they asked hym why he had doo suche wickednesse And he answerd what didde I amysse thoughe thys woman cleped me to doo thys / the woman heerynge wyth wepige answerd that he said vntrew thẽne he

wyllyng to sturre men more a yenst the seruant of
god to make theym sclaunder hym the rather/ He by
gā to spekē soo foule and horrible word is of vnclē=
nesse/ That noo man myght suffre theyme for foul
nesse: But with despite & grete reprenes they compel
led hym & made hym goo oute of the houle and on
the morowe they tolde aboute what was doo/ And
cryed that Syluayn the archebillhop was an Ipocry
te/ And worthy to be brent In somoche that alle na
zareth was sturred ayenst him that they myght not
here his name but pf they cursed hym a merueylous
pacīēce of this man a token of grete holinesse whā
he herd alle this sclaundre & reprefe he moued not o
nys his mouth to spekē ony euell word nor his hert
was nothyng sturred to vnpatience: bnt alwais he
thanked god & layd his synnes had deserued it Alas
Augustyn what shall I saye not oonly I flee as mo
che as I maye wronge & repreues/ but often I am
greued with a few wordes I desyre reward of heuen
But I take noo kepe to trauayll therfore aud yet I
wote well ther can no man cōme there/ But by the
waye of trauayles and of affliccyon & desseles/ And
what shalle I elles deme while I fynde my self dis=
cordyng from holy men in my lyfe and maners/
Bnt I muste be founde discordyng from theym in
my deth/ And in rewarde it is fulle greuous and he
uy to me: to thynke on holy mēnes lyfe: & on myn it
is merueylous to here how men spekē & rede of holy
mēnes dedes as I doo/ and wylle nothyng doo as

they dede/ This I saye to shewe myne owne folye I know well that I haue often herd of th. same ipl uayns mouth þ he thought hym self neuer soo well at ease/ as whan he sawe hym dyspited and trode downe of alle folke/ But thys sclaundre of hym gre we soo ferre that it went in to alyzaũdre and Cypre and otherre landes and Cytees tomoche that there durst no man comme within his dore Meruelous god syttyng a boue and seeyng all folke/ he suffred his seruauntes to fall in trybulacyous and desseles for theire better/ But he fayleth not them whan ne/ de is/ After a yere was passed that the fend hadde vled suche malyce a yenst the seruaunt of God the holy Bysshop the same Bysshop left alle other thin ges and went pryuely in to the Chyrche where the body of sayncte ierome was buryed as to an hauen of refuge/ And ther at his tombe he sette hym to praye and after he.had beden ther two houres in his pariers ther cõme a man in to the cherche full of the sperpte of malyce /And fyndyng the holy man ther prayng he ranne vnto hym as a dragon and repre/ ued hym sayng that he laboured contynualy to stir re womennes hertes to vnlefull lustes/ But the In nocent lambe Siluayn Joynge of his owne delyte answerd not. Than he with his ryght hand drow out his sword that he bare by hys syde and lyfte vp it to haue put it into Syluans throte/ And whan thys worshipfull Bysshop Syluan put ayenst hym this word help Glorious Jerome this man tourned

hys owne throte and soo slewe hym self/After it ha
pened that a nother wicked man came in to the cher
che and wenynge the holy Bysshop Syluayn hadde
slayne hym: He tooke his swerde to haue slayne the
said Siluan and shortly to telle he kylled hym self
as the other had doo to fore:And vnneth was he fal
le to the ground or that other two camme in to the
cherche and seyng thes men deed they wened the ho
ly man hadde doo it and therfore oon of theyn that
more cruell began to crye and called hym theef.and
sayd how longe shall thy malyce endure thow styr
rest women vnto thy fowle willes and therto thow
sleest men thus preuely Certayn this daye shalbe an
ende of thy wickednelle /And a none he ranne with
hys naked swerd to haue slayn hym/ And whan
Syluan sayd thys worde Helpe glorious Jerome /
this man slow hym self as the other hadde doo to fo
re with hys owne hand /The tother man that cam
myth hym seeyng this was aferd and ranne ou
te of the doore and cried out and said cõme heder al
le folke and seeth this wicked Syluan that not oon
ly defoulleth women but also Sleeth men myth his
wytchecraft Thanne alle the people of men and
women came rennynge cryenge that Syluayn the
Archebysshop was worthy to by brent / And whan
thys came to myn eres I went weppynge thyder fulle
heuely/and ther I sawe how a monge cruell wulues
stood that meke lambe Joyefulle and mery as he

hadde be in grete prosperyte: No thynge he layd but
I suffre thys ryghtfully for I haue synned a gaynst
my god alle they bete hym and pulled hym and led
hym vnto tourment/ And he was so moche the mo
re glad and the tourment was more greuous /but a
none he was lad out of the cherche dore sodenly glo
ryous Jerome was sey Rysyng vp oute of the place
where he laye/ Soo bryght that mannes eyen my-
ghte not well endure to loke vpon hym/ And thus
he appered that alle myghte see hym and with hys
ryghte hand toke Syluayn by the ryght hand/
And with a ferefulle voyce he badde theym that hel
de hym leueth of whiche voyce and vysyon was of
soo grete power that alle that were ther were afeide
and alle the strenght of theyre bodyes faylyng fylle
downe to the erthe as dedde men In the mene ty-
me a woman bounde handes and fete and fulle of
the fend was broughte vnto the cherche for helpe by
thandes of many men/ And anone as the womans
fote touched the cherche doore the fende be ganne to
crye ferefully by her mouth and layd / Mercy Mer
cy ¶ Glorysous Jerome layd vnto hym/ Thow
wicked sperite goo oute of this seruaunt of god and
telle the wickednesse that thow hast doo agaynst Sy
uayn shewyng thy self in lykenesse of Syluayn
to alle folke / whan Glorysous Saynct Jerome
hadde beden the fend appeere In the lykenesse of
Syluayn / Soo that alle men myghte knowe Je

it had be Siluan the Archebyshop And ther he told all that he had doo to slcaunder the seruaunt of god And loo with grete crying the fend vanyshed a waye And thanne glorious Jerome not leuyng the ryghte hand of the bishop sayd vnto hym with a softe voice what desirest thow of me my moost dere Syluan that I shall doo more for the / He answerd my lord my lord he saide/That thow leue me no more lenger her/ Than sayd glorious Jerome that thow askest shalbe doo/And therfore cõme thow after me anone / And this sayd anone he appered noo lenger/ But after the space of a shorte houre/Syluan passed to crist· And thenne alle the people was astonyed and merueyled / After this the body of this worshipfull Syluan was bore in to the cherche of Nazareth with dew wourshyp with the multytude of people bothe of Nazareth and bedleem /And ther in the cherche of Nazareth we buryed the body of siluan as was semyng/But many wordes myght not expresse the wondres of this wourshipfull Bysshop for I haue more to saye of saynct Jerome I leue of

¶ How hethen mẽ þ can to vylyte,
Saynct Jerome were Merueylously
delyuered from thenes and from deth

Ther were two hethen men riche & good on ther manere herig of the miracles of ierome cõme from alizãder with moch deuociõ to vysite the reliqs

of glorious Jerome and goynge in theire waye it ha
pened them to erre in theyre waye in to agret wod
where they saw no steppes of men nor of horsses/ &
therfore they cleped vn to the name of glorious ie ro
me/ & cõmytted them to his kepyng in the same wo
od dwelled a prynce of theues hauyng vnder hym
more than/v: honderd sendyng somme oo wa yes
somme an other waie to sle men and to bryng there
bodyes to hym of goodis bothe This prynce seyng
thes two men he cleped iii theues and bad them goo
sle them/And whan they had taken theyre armoure
& were nye them where they saw e tofore but two the
y see an Innumerable multytude and oon goyng to
fore them so bright that non myght loke vpon him
Than the theues were afeid and wist not what to
do but tourned ayẽ and whan they were ferre from
theym they loked a gayn and sawe but two and thã
poursewed them ayen but allone as they cõme nere
thei saw as they dyd to fore then were they more al
toned & in all hast wẽt to theire prĩce & told hym & he
called them foles & cleped oothere iii theues goynge
hym self with theym and they alle were aferd they
saw but two & whã they came nere they saw as ma
ny as they dide to fore thã they were aferde & all the
ire bodies trembled & all theire strengthe of theire bo
dies failed & whan they came ayen to them self they
thoughte to sew ayẽ after them pryuelly to see what
shuld falle whan euen came these pilgrymes wiste
not what to do ne where to be lodged & therfore they
tourned to the said xii theu es to aske cõseell weny

nge to them they be way faryng men .as they were and than they tourned to the theues ward. They see but two and than they were bold to mete with theym: :And after they mette the theues asked whens they were and whider they wold they aunswerd and sayd we be men of alyzaunder goyng to Bedlem to vysite the holy relyques of glorious Jerome The theues asked what men were they that cõme wyth them/the other meueylled & said we sawe none lith we cõme to the wood saue you & other thre/ than the prynce of the thues tolde them alle: prayng them to telle hym what was the cause & they said they knew noo cause: But if it were for they cõmytted theym to the keppynge of glorious ierome/than theses theues enspired sodaynly with the holy goost fyll downe at theire feet askyng them forgeffenesse and sith lad theim vnto theire felowes atte the bigynning of the nyght they cõme to the other theues abydyng after them & tolde theym as it had befalle praynge theym to leue all theire synnes and go with theim to vysyte the body of glorious Jerome/ The tother theues scorned them and sayd they wold se them yf they spacke eny more therof and they not cessyng therfore many of the theues arose and drowe out ther swerdes but they callyng after helpe of sayncte Jerome they myghte neyther left vp theyre swerdes nor put theym vp/tylle they whome they wold haue slayn prayed to glorious Jerome for theym / O the vnspekable mercy of our sauyour that in so many

wille bryngeth whom he wylle to knowleche of trw uthe/ Anone alle the company of theues seeyng this thawhed god and glorious ierome and made anow to vysyte his relyques/ Therfore whan morow came more than thre hondred theues that were there that tyme left the wod & went with the said men of Alyzander vnto the tombe of glrious ierome tellyng theles wonders ther the hethen men were baptyzed and leuyng alle the vanytes of the world & went in to a monastery: And the theues also yaue them to holy lyuyng by the grace of god and by the merytes of Sanict Jerome:

¶ How sainct Jerome saued two ponge men from deth that came from rome to vilite hym/

Han tweyn ponge men going from Rome to wardes Bethlem to vilite the relyques of ierusalē hit happened they come by a vyllage xii myle from cōstātyn noble & two mile from the vilaige or they come therto two mē were slain wherfore mē of the towne gadred to geder & began to seke a bout who it shulde be that/ dide it/ & whan they had alle soughte they foūde none but only the ii men that came fast by whom they tobe wenyng they had slayn the ii men· wherof the ponge men were amerueyled & swore almoche as they myght that they knew not therof: bnt they sett not therby but lad forthe the pōge men to theyre vyllage/ And they wyth rygour of gert tourmēti thei were cōpelled to knowlege them

fell ynto wyche they were not gilty / And so they were dāned to be heded Alas what hert myght cō/ teyne hym from wepyng to here soo many waylig es of Innocentes whiche were arayed both with yo ough & with fayrenes & with noble byzghte for wepi ges and waillynges & sykynges contynuelly. They said Jerome is this reward ꝑ thow geuest to theym they serue the: is it that we haue deserued with tra uaile of onre way Alas thou cyte of Rome thow knowest of oure birthe we went not that thow shold haue ben so vnknowyng of oure ende/thus thei wer lad to the place where they shuld be beheded moche peple standyng there and abidyng / And there they kneled downe and held vp there handes & saide with a lowde voice glorious Jerome maker of oure helpe and hauen of our hope bow thyn eres vn to our pra yers at this tyme soo that if we dide not this synne: for the whiche we be punyshed we may fele of thy wonte pyte the helpe of thy delyuerance and if we be gilty lete vs be ded as nede asketh & whan they had said thus thei put there neckes to the smyters sa yng no thyng but helpe helpe glorio⁹ ieromes what meruayle theune the helpe of glorio⁹ ieroeme myght not absteigne hym from shewyng of mercy to soo many teres of them that come vn to hym while the hertes of alle that stode aboute they of the self tour / mentours were meued vn to compassion than they lyft vp their swerdes and smote on there neckes but theire nerbes tolde the strokes as thongh It hadde be

a stone and thenne they smete ayen & ayen but they felt theym as they hadde be smytyn wyth a straw wherof there aroos grete merueyle to alle that stood aboute: and gret multytude came rennyng to see at the last the Juge that demed cõme him self and bad theym smyte ayen that he myght see/ And they smote but theyr neckes wold not be hurte thẽne the iuge merueyled gretly and wist not what it myght be/ But thought that thei had vsed some whitchecrafte And therfore thenne he cõmaunded in alle hast that they shuld be made naked and brent/thẽne they made a grete fiere a boute them and putte therym pitche and oile the rather to distroie theyr lyues: but he that delyuered theym from swerde coude also helpe hem cryeng contynuelly in the fier: the fier brent fast and the flames assendid vp ryght high but the yong mẽ by the helpe of glorious Jerome rested as in a mery herber/At last the Juge wolde know whether it were by myracles or witchecraft he bad they shuld be hanged viii daies and yf they lyued soo they shulde goo whether they wold: But the presence of glorious Jerome failled theym not for merueylously he kept theim the viii daies holdyng theyre feet with his hãdes On the viii daie all the people of the cyte and townes and the Juge hym self went vnto the galowes and ther openli they see this Glorious myracle the lepars telling theym what they had seen thenne alle merueyled and praysed God and Saincte Jerome & dide gret wurshyp vnto the yonge men/ And

wan moche people went from constantynnoble vn
to Bedlem to vysyte the relyques of glorious Jero-
me/And a non the yonge men castyng from theym
alle worldly besynesse entered vnto the monasterie
where glorious Jerome lyued both nyght and daie
entendyng to praier and penaunce and holi lyuyng

¶ How a Monasterie of Nonnes was distroied for couetise and Symonye/

This Myracle of thes yonge men to fore is to
vs cause of grete mervaile Joye and deuocyon
But this that foloweth yeueth cause of grete drede
namely to relygious people in a contre called The
bayde was a monasteri of nonnes right faire a bou
te t was yet a goo/wheryn were aboute two hundred
ladies honest in relygion and maners & in contynu-
elle reclucion/ Now eche one blessed thayre eres/
that the one lete not goo out al that the other taketh
ynne/for he ꝑ shal saile in dep see haue he neuer soo
good a ship & hole it vayleth hym not & if it haue one
hole in the botome where water maie come ynne &
drowne hym/ why I saie this the matter of the storie
shall shewe/for the said monasteri had many vertues
and holynesse of lyuyng but it kept oon synne of sy
monye that caused it to be distroyed for by instruc-
cyon of the fende. the Nonnes had this Ambycion
that whan ony shuld be receyued A none a mongest
them they toke here not somoche for charite & mercy
as they dide for money/ther myghte non entre to a
byde in ꝑ monasterie but yf she broughte a certayn/

some of money with here/In this monastere was a nonne fere in Age that had cast from her the loue of alle erthly thyng & from her childhode euer entē ded to god in her prayers and fastynges and gretly she hated & lothed this vice that was amongeste theim/To her on a nyghte beyng in prayers as she was wont Glorious Jerome appered in grete lighs And bad her goo on the morow and telle the abbesse and the other nonnes But if they wold cesse of the synne they shuld fele the sodayne vengaunce of god And whan he was a goo she merueiled gretli what he was that yaue her that charge/And all that nyg hte she abode wakyng / On the morowe she ronge the chapter belle.And whan they were alle gadered merueylyng whi they called soo hastely this holy la dy a roos vppe a mongest them and tolde what she had seen and herd/ And a non alle thother scorned her and called her fole·And how she myghte in hap pes be dronke ouer nyght and dreme suche thynges But she takyng the repreffe defended her with the sheld of pacyence And sorowyng of theyre obsty nacy:But Joynge of theyre owne dispite went vnto her wont praiers beseching contnuelly that it be fyl not here susters as she had herde and/ x· daies af ter she abidyng in this prayer on a nyght aboute mydnighte Jerome appered vnto her & bad her goo without dred & telle here susteres as she had warned theim to fore thā the asked what art thou ꝑ biddeste doo thes thiges he said ierome & anone went fro her

ryght: But she knowyng of their hardynesse wyst not what to doo nor saie yet at the last she thoughte she had leuer be hold of theym wood & dronke than doo ayenst the wylle of god: Therfore she did gader her sustres as she dide to fore/ To haue tolde theym what she sawe and herde/ But allone as they sawe her a tyme or she began to speke they went out of the chapterhouse with mowes and scornes/ The thirde nyghte with a grete multytude of Angels Saynct Jerome appered vnto this lady beynge a slepe/ And bad her a tyme and goo oute of the Monastery that she were not smyten with sodeyn sentence that shulde cõme vpon theym/ but whan she prayed with grete wepyng that they myght be spared sainct Jerome bad her goo vnto her abbesse in hast and to here sustres and telle theym that but yf they dide penaunce for their synne that same nyghte they shuld fele the vengaunce of god: and yf they abode stylle obstynat thenne she to goo and tary no lenger in that monastrie/ Than this nonne full of anguysshe and of heynesse went to the chapter and rong the belle hastely wherwith the abbesse awoke and whan she wiste who it was she was wroth and came to the chapter & blamed her gretly & wolde here no word of her saig & but yf she left suche thynges she shuld noo lenger abyde in the place with her/ that lady answered tari not to doo that thow saiist for I will noo lenger abide in this place sainct ierome hath appered vnto me & saith that this monastrie shalbe smyte anone

with the wreche of god Than the abbelle wenyng she had said this of madnesse bad the hepar drive her oute/ & whan she had been out a whyle she tolde her in again hoppynge that therby she wold haue ceesed of suche dedes: but this nonne was glad to goo and full of weppyng for the mysshef cõmyng to the place O ferfull god stronge & myghty: And who shall withstande him: allas why dred we him not to prouoke somoche his wreche & make not flee his hãdes/ but his grete dome muste nedes take theym at lest wretches beth a ferd by thes examples here they that trust in their rychisses that sture god vnto wra the with drynesse of theire couetise what dome god sent from heuen vpon this monasterye tournyng a waie their face from him for loue of money / vnne th. was the nonne goon out at the doore but sodenly all the monasterie fill don to the groũde sleyng alle the nonnes soo that ther bode not oon a lyue / But this lady went vnto a Monasterye in Aquitaine fast by & ther lyued in grete holynesse: To this myracle I will Joyne other shewyng the ferfulle dome of god that the hard hertes of synners myghte be thurned to the fastenesse of penaunce /

¶ How .iii. heretikes were merueloussly punysshed for offense ayenst Sainct Jerome

AN heryticke of the grekes disputed openly on a sonday with a prest in the cite of ierusalẽ and whan the prest for his defẽse of his parti alleged an autorite of Jerome to destroie the resons of the greke the greke with a bold voice was not a shamed to

late war Jerome lyghte of all trouth lyed / & for he ded luche a wickednelle with his lpeche he lpake ne uer word after a nother heretike of the arrians whā oon had brought an auctorite of ierome ayēlt him in diiputacio & the heritike had boldli laid he lyed anon he was lmytte with the vengaūce of god. for he had not fully ended the word but that all daie he cryed mercy glorious ierome for J am tourmēted of the with hard paines & whā he had cried thus aldaie almoche as he myghte at complyn tyme all men leeng that were there wrechedly he died/a nother heretyke lawe in the chirche of lion an image of laīct ierome & laid wold god that J had: had the in hand while thou lyuedelt þ J myghte haue llayn the with my lword/& than he pulled out his knyfle & lmote it in the throte of the Jmage:and how gret is this ierome doynge thus many merueiles this heretike lmote his knif myghtly in the images throte but he myghte not gette out his knyf from his throte nor hys hand from the knyfle tylle it was know openliy / but a noon ther came blod folowyng oute at the wounde as of a lyuyng man whiche celleth not yet in lhewyng of the myracle: the lame tyme þ this was doo the iuge of the contre was in the chyrche yerd to whom glorious ierome appered with a knyf in his throte alkyng hym to doo vengaunce for that offence tellyng hym how that it was/ The Juge was aſtonyed & alle that were there & goyng to the cherche they lee the heritike ſtoude wyth hys knyfle in the

throte of the Jmage/And as sone as they saw it he myghte take a waie his hand than they toke hym & for he abode obstynatly in his wille & euyll layng þ he lorowed for no thyng but that he had slaun ieros me in his lyfte/ The multytude of the people with speres and swerdes stones and staues slew hym/

¶ How saunct ierome delyuered a man oute of prison from one Land to a nother on a nyghte

IOhan myn neue whom thou knowest arraied with all fayrenesse whom J chose to me in sted of a sone told the as J wene what befyll him/ But yet þ it may be the better had in mide J wil write it the same iohan was take two yere a goo of men of perse and sold to the officers of the kyng of percy & for his fayrnesse he was ordeyned to serue the king & whan he had be a yere with grete sorow & heupnes in the kingis court/ the same daie twelmouth seruig the king at mete he myghte not for heupnesse kepe h.m fro wepig & whan the king sawe it & had beful al hed & knew the cause he bad certeyn knyghtis take & kepe him in a castell in the nyghte folowyng he beyng ther alle bewept: in his slepe Jerome cā me vnto him & as him thoughte toke him by the hā de & bad him come to the cyte of ierusalē: on the mo row Johan a woke wenynge hym self he hadde be amonges the knyghtes/ He found hym self in the house were J ducile/ And than he was nye madde for merueile and coude not witte wether he were in the castelle or in my howse: At the laste he cōme to hym self and cryed And a woke theym that were a

lepe/ Than they all cāme rennyng to me and saīd Johan was cōmē . yet I was doutfull tyll I came my self & sawe hym preſēt whyche I went had be in bondes among the perliēs/ than he told vs how he was holpe & than we prauſed god & glorious Jerome bi whoos merites & praiers our lord deleyuere vs from all euyll & brynge vs to the cyte of alle wele to dwelle with hym in endlees blyſſe & Joye AMEN

¶ Here endeth the piſtell of cirille to ſainct Auguſtyn of Hainct Jerome ¶ How oure lady cō mendeth ſainct ierome in the reuelacions of brigitte

When ſaincte brigitte was in praier ſhe layd on a tyme bleſſid be thou my god / that arte thre & oon thre perſonnes in oo nature thow art very goodneſſe & verap wildome thow arte very fayrnelſſe & power thou art veri rightwilneſſe & trouth by whom all thinges lyue: & haue their veyng thow arte lyke a flower growyng ſyngularly alloon in the feld of whiche flowre all that nyghe therto: reſceyue ſwetneſſe in theire taſtyng releuyng in theire brayn delectacion in theire ſyghte & ſtrength in all their membres ſo that all that nyghe vnto the/ are made the fairer by leuyng of ſynne. wiler folowyng the wille of the & nought of the fleſſhe more ryghtwis folowig the profite of the ſoule & the worſhip of the therfore mooſt pytefull god graunt me to loue that pleſeth the myghtly to withſtande tēptacōs & to deſpiſe al wordly thiges & to hold the beſili in my mīde the moder of ieſu anſwerd this ſalutacō gate the ierome bi his meriti that went from fals wildome to

trew wisdome that displeth erthely worshyp Blessid is that Jerome & blessed ar they that folow his teching and lyuyng/ he was a louer of widowes A myrour of all that be perfite in vertu A doctour A techer of alle trouth and clēnesse: A nother tyme our lady said to saincte Brigitte doughter haue mynde that I told the/ How Jerome was a louer of wydowes a folower of perfite monkes/ And an auctor and defēsour of trouthe that gate the be his merytes that prayour that thow laidest and now I adde to and saie that Jerome was a trompe by the whyche the holy gost spake/ He was also a flame inflamed of that fire that cōme vpon me and vpon thapostles on pentecoste day And therfore blessyd arre they that here this and folowe after that AMEN/

℣ Oracio ad sanctum Jeronimum Antifona
℣ Iste est qui ante deum magnas virtutes operatꝰ est et omnis terra doctrina eius repleta est ipse intercedat pro peccatis oīm populorum versus
Amauit eū dñs et ornauit eū ℟ Stola glorie induit eum Oremus

DEus qui nobis per beatū Jeronimū cōfessorē sacerdotē qꝫ tuū scripture sancte veritatem et multica sacramenta reuelare dignatus es· presta quesumus vt cuius natalicia colimus eius semper et erudiamur doctrinis et meritis adiuuemur / p xp̄m

Explicit Vita beati Jeronimi confessoris

¶ Alia Oracio: Antifona
Ame amator quam famose Jeronime glorioſe Mag
nus amator xpi: Doce nos bene viuere Deum vere
diligere vt in libris scripsisti/O amator castitatis.
Tenens vitam puritatis Cordis per mūdiciā fac
nos corpus castigare p̄ peccatis q̄z plorare diuinam
per graciā: Emuli te laniabāt Sed nequaq̄ super
abāt per inpaciēciā Ob amorē ihesu xpi Fac īplere
quod fecisti Nos per diligēciam/ ℣. Ora pro nobis
glorioſe ieronime ℟. vt deū diligam⁹ corde ore ⁊ ope
Deus qui glorioſū cōfessorē tuū ieronimū mul
tis diuersaq̄ nacionū linguis peritū. sacre bibli
e trāslatorē tue magna ex parte voluisti et ecclesie
tue doctorē luminosū fecisti p̄sta q̄s nobis xp̄ianis
et oibz ut mūdo creaturis racionis capacibus vt ei⁹
doctrinā ⁊ exēpia bone vite sequētes in te fideliter
credam⁹ mētis mūdiciā teneam⁹ te toto corde dili
gam⁹ pro inimicis ex corde vero preces fundam⁹: et
in his perseuerātes: te doctore: te duce/ ad te in celū
perueniamus Per xp̄m dominū nostrū amen.

10 MR 70
Printed by Caxton.